بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

ٱقْرَأْ بِٱسْمِ رَبِّكَ ٱلَّذِى خَلَقَ

Read in the name
of your Lord
who created
(Al-'Alaq 96:1)

VOICE OF HRD
IMA Kuwait

June 2026 Edition

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Editor & Compiler
Syed Aijaz Ahmed

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بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

Preface

سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَاۖ إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ

Glory be to You! We have no knowledge except what You have taught us. Indeed, You are the All-Knowing, the All-Wise : -Qur'an (2:32)

Dear Readers,

All praise is due to Allah, the Lord of all the worlds. We are profoundly grateful to Allah (Subhanahu wa Ta'ala) for blessing us with the opportunity to understand His Deen correctly, to strive to live by it, and to prepare ourselves for the noble mission of establishing and upholding His guidance. It is solely through His infinite mercy and grace that we are able to participate in this blessed journey. We pray that Allah grants us sincerity in our intentions, acceptance of our efforts, and steadfastness upon the Straight Path. Ameen.

Dear Brothers,

We are living in a time that demands greater intellectual clarity, deeper Islamic understanding, unwavering commitment, and steadfast perseverance. The mission of conveying and establishing the true Deen can only be fulfilled when it is built upon sound knowledge, clear understanding, strong conviction, and a well-defined course of action. This noble responsibility requires us to dedicate our time, abilities, and energies wholeheartedly and to continue striving with wisdom, sincerity, and determination.

Recognizing this need, HRD – IMA Kuwait has launched a comprehensive training initiative under the theme "Islamic Intellectual Awareness and Course of Action." This special edition is an important part of that initiative. It presents a structured syllabus and practical framework designed to strengthen Islamic thought, enhance intellectual development, and provide clear guidance for meaningful action. The entire HRD team has contributed to this publication with dedication, teamwork, and sincere commitment.

One of the highlights of this edition is the inspiring message from the Nazim-e-A'la of IMA Kuwait, whose valuable insights on Islamic intellectual awareness and practical direction provide guidance for our journey ahead. We hope that his words will strengthen our understanding, deepen our commitment, and serve as a beacon for everyone engaged in the work of Dawah and Islamic revival.

This edition also features a thought-provoking article by the Dr Raf'at (Rahimahullah), titled " Al-Fikr Al-Islami In the century of Maududi (Rahimahullah)." The article beautifully explains the Qur'anic vision of

the Islamic movement and the essential role of understanding the Qur'an in fulfilling our collective responsibility towards the Deen.

In addition, Brother Dawood Hassan shares his reflections in "HRD – IMA Kuwait: New Horizons, A New Journey," presenting the vision, development, and future direction of HRD. The magazine also includes assignments prepared by HRD members, their responses and reflections, guidance from our mentors, and a practical action plan to help readers translate knowledge into meaningful action. Also Brother Fahim Shareef, a mentor of one of the HRD groups, has beautifully concluded and summarized the book titled *"The Right System of Life (Deen-e-Haq)"*. We warmly acknowledge and appreciate all the members active participation in the assignments made this effort more meaningful and successful

We sincerely hope that this special edition will contribute to the intellectual and spiritual development of our readers, strengthen their understanding of Islam as a complete way of life, and inspire them to play a more effective role in serving the Deen within their families, communities, and society at large.

Finally, we pray that Allah (Subhanahu wa Ta'ala) accepts this humble effort, makes it a means of serving His Deen and benefiting His servants, forgives our shortcomings, and grants us sincerity, wisdom, steadfastness, and the ability to continue serving His cause with excellence.

وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ ۚ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ

"My success is only through Allah. Upon Him I have relied, and to Him I continually turn." (Qur'an 11:88)

Wa'l-salaam,

Syed Aijaz Ahmed

Islamic Thought: Awareness and Course of Action

By Jb. Muhammed Umar Falahi Qasmi ***(Nazim E Ala IMA Kuwait)***

Introduction:

Islam is a universal religion that provides guidance for every aspect of human life, including individual, social, moral, spiritual, and political dimensions. In the present era, intellectual confusion, materialism, the dominance of Western civilization, and sectarianism have plunged the Muslim Ummah into an intellectual crisis. Under such circumstances, the revival of Islamic thought and the awakening of Islamic awareness have become urgent necessities of the time.

In analyzing the ideology and course of action of the Islamic movement, it is first necessary to understand that Islam is a complete way of life founded upon truth, justice, and the oneness of God (Tawhid). Throughout history, this religion has consistently been confronted by ignorance, oppression, injustice, tyranny, and forces of darkness.

The fundamental objective of the Islamic movement is to convey the true teachings of Islam to the people and to free them from ignorance and misconceptions. The central theme of the Islamic movement's ideology is that Islam is a complete and comprehensive way of life revealed by Allah Almighty for humanity, providing guidance in every sphere, including knowledge, morality, worship, social justice, and politics.

The Clear Difference Between Islam and Ignorance (Jahiliyyah)

Ignorance (Jahiliyyah) refers to living in darkness, lacking knowledge, holding false beliefs, and becoming involved in evil practices. Throughout history, Islam spread the light of the Holy Qur'an to eradicate this ignorance. Islam elevated humanity through reason and understanding, established the worship of Allah alone on the foundation of Tawhid (the Oneness of God), and sought to eliminate polytheism and religious innovations. The Islamic system stood in stark contrast to ignorance because it provided comprehensive guidance not only for worldly life but also for success in the Hereafter.

When we compare the concepts of Islam and ignorance (Jahiliyyah), it becomes clear that ignorance is not merely a lack of knowledge or education; rather, it is a state of social, moral, and intellectual darkness. In such a condition, people fall victim to false beliefs, polytheism, oppression, religious innovations, and prejudices. Islam confronted this situation because it called people toward the oneness of Allah (Tawhid) and the protection of human rights.

Allah's Religion Has Always Been One

Allah's religion has always been one, revealed in every age for the guidance of the children of Adam. However, due to differences in human understanding, traditions, and the influences of time and place, people began to perceive their religion in different forms. In reality, there has been no change in the fundamental teachings of Allah's religion—such as the Oneness of God (Tawhid), prayer (Salah), almsgiving (Zakat), fasting (Sawm), and pilgrimage (Hajj). Thus, we see that Islam is like an open book that provides guidance for humanity at every level of life:

In Knowledge and Wisdom: Islam gave priority to reason and intellect, and rejected blind imitation as misguided.

In Morality and Character: Islam promoted justice, fairness, compassion, and brotherhood.

In Worship: Islam made devotion a means of attaining Allah's mercy and closeness, rather than a mere adherence to customs and traditions.

In the Social System: Islam eliminated discrimination and rejected class-based divisions within society.

Thus, Allah's religion has always remained one and will remain so forever. The religion of Allah never changes. Its fundamental teachings have been preserved in the form of the Qur'anic verses and the teachings of the Prophet Muhammad (peace be upon him). Although, due to historical and geographical differences, Muslims have adopted various approaches in interpreting and applying the religion, the essence of the faith has always remained the same:

Tawhid: A strong belief in the oneness of Allah.

Worship: The obligations of prayer (Salah), fasting (Sawm), almsgiving (Zakat), and pilgrimage (Hajj).

Morality: Trustworthiness, justice, tolerance, and charity.

These fundamental teachings of religion have never changed; they are the source of guidance from Allah for humanity.

Changes that Occurred in Religion and Their Effects

It has been observed that people have, at times, distorted the fundamental principles of Islam for political, social, or personal interests. As a result, religion was reduced to a mere ritual form, where instead of divine knowledge, tradition, blind imitation, and sectarian divisions took precedence. This affected the simplicity and comprehensiveness of Islam and created distance and confusion among people, because over time certain changes and developments led to religion being divided into schools of thought or sects. In our view, some of the reasons for this are as follows:

Political Interests: Some individuals used religion to strengthen their rule and consolidate power.

Bias and Sectarianism: Sectarian divisions and prejudice in the name of religion distorted the true essence of the faith.

Lack of Knowledge: People, without deeply understanding religious issues, began to merely follow customs and traditions.

As a result, differences among Muslims increased, the simplicity and unity of religion were affected, and the true relationship between the servant and his Lord became weakened.

For today's Muslims, it is necessary to understand religion in its true spirit, that is, in the light of the Qur'an and Sunnah, and to reconnect with it accordingly.

Meaning of Islamic Thought

Islamic thought refers to the conscious and intellectual system that, based on the Qur'an and Sunnah, guides human beings toward the correct way of living. This thought teaches humans the worship of Allah, justice and fairness, human equality, moral purity, and social responsibility.

The Holy Qur'an states: *"And We have sent down to you the Book as a clarification for all things and as guidance, mercy, and good tidings for the Muslims."* (Surah An-Nahl: 89)

Importance of Islamic Awareness

Islamic awareness is not merely the name of religious information; rather, it is a concept of consciousness, responsibility, and action. When Muslims understand their religion, they develop self-confidence, their moral character is strengthened, they raise their voice against oppression, and unity is created within the Ummah.

That is why Islam first called toward knowledge: *"Read in the name of your Lord who created"* (Surah Al-'Alaq: 1). this verse is evidence that the foundation of Islamic awakening is knowledge.

Intellectual Challenges of the Present Era

Today, the Muslim Ummah faces several intellectual threats. Some of the major intellectual challenges are as follows:

1. **Western Cultural Invasion** Western thought has tried to weaken Islamic values, due to which the younger generation is moving away from religion.

2. **Sectarianism** Muslims have been divided into different sects and groups, as a result losing their collective strength.

3. **Negative Use of Social Media** False information, religious extremism, and hate content are affecting the thinking of young people.

4. **Division between Religious and Secular Education** Among Muslims, a system of education has emerged in which religion and worldly knowledge are considered separate, whereas Islam teaches to integrate both and carry them together.

Reform of the Ummah in the Light of the Qur'an and Sunnah

The true foundation of an Islamic movement is the reform of the Ummah. The Holy Qur'an states: *"Indeed, Allah does not change the condition of a people until they change what is in themselves."* (Surah Ar-Ra'd: 11)ز

Similarly, the Prophet Muhammad صلى الله عليه وسلم said: *"The best among you are those who learn the Qur'an and teach it."* (Sahih al-Bukhari)ز

This verse and hadith clearly show that reform begins with knowledge, moral training, and character building.

Characteristics of the Thought of the Islamic Movement

The Islamic movement has made it its mission to revive the true spirit of religion and to raise awareness among the masses. Some key characteristics of its thought are:

Following the Qur'an and Sunnah: Every action and idea is based on the Book of Allah and the Sunnah of the Prophet صلى الله عليه وسلم.

Social Reform: Active struggle against social evils, ignorance, and injustice.

Educational Programs: Arranging schools, seminars, and lectures to deliver the correct teachings of Islam to people.

Political Awareness: Making Muslims aware of their political rights so that they recognize their collective strength.

Brotherhood and Unity: Eliminating sectarianism and promoting brotherhood among Muslims.

Action Plan

The action plan of the Islamic movement has been organized according to the requirements of every era so that the true message of religion can reach the public:

Educational Measures: Combining religious and worldly education. Providing correct religious teachings so that people can understand the true image of Islam.

Preaching and Invitation (Da'wah): Making full use of modern means such as media, social networks, and other effective resources.

Advice and Reform: Making practical efforts for the reform of individuals and society.

Practical Example: Setting an example for others by implementing the teachings of religion in one's own life.

Sense of Responsibility: Every individual should understand both social and religious duties and remain engaged in fulfilling them.

Tolerance and Unity: Calling Muslims toward unity instead of dividing them into different schools of thought.

Avoiding Chaos and Noise: Showing seriousness and patience in religious matters so that misunderstandings are not created.

Social and Political Awareness: Striving for social justice and political rights according to the principles of religion.

Conclusion

In summary, the true foundation of Islamic thought is to understand the pure teachings of Allah's religion and to implement them in practical life. Awareness and reform are necessary to remove the darkness of ignorance.

The Islamic movement introduces people to the true essence of religion so that Muslims do not limit their faith to a particular school of thought or sect, but instead apply its comprehensive teachings in their lives and build a strong, united, and peaceful society.

In this way, the Islamic movement aims for Muslims to adopt religion as a political, social, and moral system so that society can progress in an atmosphere of justice, equality, and brotherhood.

Jb. Muhammad Umar Falaahi Sahab. – Kuwait, 2 June 2026

Introduction to Islamic Thought

by Dr. Muhammed Raf'At (RA)

Dear friends! Under this central theme, the following sub-theme has been chosen for my talk today: "The Relevance of Maulana Maududi's Thought in the Present Era". Syed Abul A'la Maududi was born in 1903 and passed away in 1979. From this timeline, you can infer and recognize that his life spanned over a significant part of the 20th century. We can therefore refer to the 20th century as the century and

era of Maududi R.A. This era is characterized by its unique historical factors and cultural conditions.

The thought that we need to pay attention to, understand its message ourselves and present it to the world, is not the thought of any one individual! It is what is called the 'Islamic thought' which is called so because it is rooted in the revelation of Allah Almighty. Our scholars have played

a crucial role in understanding and explaining it generation after generation. Its authentic interpretation is in fact stated by the Prophet Muhammad ﷺ himself. Subsequently, every generation of the Muslim Ummah has endeavoured to understand Islamic thought, promote it,and apply it. One of such scholars of the Ummah is Syed Abul A'la Maududi as well. "Fikr-e-Maududi" is not an accurate term; rather, the intended thought is Islamic thought, which we need to understand, promote, and present to the world. Like every scholar, Maulana Syed Abul A'la Maududi also made significant contributions in service to the Islamic thought. He played his part in understanding Islamic thought, promoting it, and

explaining it. Anyone who is not a prophet is not free from the possibility of making mistakes. This chance always exists. However, Allah SWT has shown us the way through which we can avoid mistakes and safeguard ourselves from our shortcomings. That way is to scrutinize everyone's statements based on the guidance of the Quran and Sunnah. Only the explanations provided by the Noble Prophet ﷺ are inherently authentic. They serve as the standard. As for the statements of every other individual,

intellectual and mujtahid; they can and should be subjected to scrutiny, examination, and assessment according to the . yardstick of the Sunnah of the Prophet ﷺ In present times, Syed Abul Ala Maududi is frequently mentioned in discussions and programs, and his name is taken as the spokesperson and representative of Islam. For those who value his contributions and have reverence for

him, this is certainly a matter of gladness. However, over the past twenty-five years, recognition of Maulana Maududi (as a caller to Islam, spokesperson, and representative) has not merely been in appreciation but rather, in the world media, Maulana Maududi's thought is

being attacked. There is often a strange sense of false conviction among these media outlets that the

inappropriate actions committed by some people in the name of Islam are because of motivation from the literature and ideology of Maulana Maududi. In this regard, mention

is made not only of Maulana Maududi, but also The mention of other Muslim thinkers and scholars

in such labelling exercises is comparatively rare. The approach they adopt is, firstly, to question which ideology

motivates the conducting of inappropriate actions attributed to some deviated Muslims. In response to this, they commonly place the blame on two names – Syed Maududi. The writer leaves this point here and revisits it towards the conclusion of the article. Such labelling and false accusations occur because many media personnel, self-proclaimed 'intellectuals', and quasi-scholars do not

grasp Maulana Maududi's ideology and thought accurately. To dispel such lack of understanding or

misunderstandings, the author has systematically and gradually elucidated the concepts of Fikr, Islamic

thought (Al-Fikr Al-Islami), its diverse dimensions, and Maulana Maududi's role in it. Before discussing Maulana Maududi's ideas and thoughts, and his contribution to the promotion of Islamic thought, it

is appropriate to clarify what exactly we mean by “Fikr” or "thought" itself. The meaning of ‘Fikr’

The state of humanity is such that individuals are constantly involved in action, both physically and

intellectually. They work as long as they are alive, and while their bodies are engaged in physical tasks, their minds continue to ponder. Ironically though, there exists a significant portion of people whose thoughts lack coherence. Sometimes one idea enters their minds, while at

other times, another arises. Often, they simply conform to prevailing trends. Their minds echo whatever is happening in the world, and they are easily influenced by external factors. Their thoughts lack structure and organization. Such disjointed thoughts cannot be considered as "Fikr." "Fikr" or "thought" refers to the presence of orderly and coherent ideas and concepts in an individual's mind, which they can subsequently present and act upon, utilizing them as a foundation for their action. The same principle applies to groups as well. It can be said about any collective entity, nation, or organization that its actions are driven by its thoughts. However, if those thoughts are organized, exhibit order, and possess coherence, then it is termed as "Fikr" or "thought." Organized thought holds significant

importance. Those whose thoughts lack order and awareness do not leave behind any significant legacy in the world after their departure. They merely live their lives and pass away. The

individuals who have made a significant impact on the world are precisely those who possessed 'Fikr'. They are the ones whose awareness and consciousness were awakened, whose minds clearly discerned what was right and what was not in accordance with their ideology, and based on

that awareness, they determined the paths for their actions.

Deeni Fikr:

Now, expanding on this, let's delve into the concept of religious thought. In the world, there are numerous

thoughts and ideas, including theories, philosophies, and various programs presented by social and political movements, and everyone adheres to some form of thought. However, religious thought, particularly Islamic thought, stands out because it does not rely solely on

human reasoning. While human reasoning has a place within it, it is not the foundation upon which it is based. Indeed, the cornerstone of religious thought is not rooted in any human-derived argument, but rather in the guidance revealed by God. It's crucial to recognize the

fundamental distinction between religious thought and philosophical or theoretical thought. Theories and philosophical ideas are crafted by humans, who also provide their own evidence to substantiate them. Various arguments are put forth to justify their reasoning.

However, Islamic thought is not the product of human creation; rather, it is grounded in the guidance of Allah. Its evidence is also drawn from the teachings revealed by Allah. Scholars of Islam and believers, in their respective languages and according to their circumstances and context, continue to elaborate on Islamic thought. However, its bedrock always remains divine guidance and does not deviate from it if it is truly Islamic thought.

HRD, IMA Kuwait: New Horizons, A New Journey,

- **by Br. Dawood Hassan Falahi.**

Dear Brothers,

Intellectual awareness is an essential part of our Islamic and organizational development. The current semester has been dedicated entirely to the theme **" Islamic Thought: Awareness and Course of Action."**

It is therefore our collective responsibility to actively participate in study sessions, assignments, and all other learning activities with enthusiasm, commitment, and a sense of responsibility. Through sincere effort and continuous learning, we can strengthen our intellectual foundations and become better equipped to play an effective role in the mission of establishing and upholding the Deen of Allah.

With the beginning of this semester, our HRD groups have also been reorganized. We warmly welcome both our new and existing members and look forward to a successful and rewarding journey built on mutual cooperation, sincerity, and consistent hard work.

May Allah (Subhanahu wa Ta'ala) accept this humble effort, bless us with the correct understanding of His Deen, grant us steadfastness, and enable us to serve His religion with sincerity and dedication. Ameen.

Wal'Salam
Dawood Hassan Falahi

HRD IMA Kuwait.

HRD – IMA Kuwait Hierarchy

Group leaders (Mentors)	HRD – Coordinators	Head - Chief Patron
Br. Fahim Shareef	Br. Dawood Hassan (Coordinator)	Jb. Muhammed Umar Sb (Nazim E ala IMA)
Br. Abul Efham	Br. Syed Aijaz (Sub - Coordinator)	

HRD Groups and team Members

Group - Abu Hurairah(RA)	Group - Abdullah Ibn Mas'ud (RA)
Br. Fahim Shareef (Group Mentor)	Br. Abul Efhan (Group Mentor)
Br. Adnan Tonsy	Br. Tanveer Baig
Br. Asif Ishaq	Br. Irfan Nadvi
Br. Faisal Gulam Karel	Br. Meraj uddin
Br. Imran Jasnayak	Br. Osaid Ahmed
Br. Aleem Khan	Br. Abdul Moiz
Br. Irfan Khan	Br. Altaf
Br. Tanveer	Br. Ehtesham
Br. Muhammed Asim	Br.

The schedule for this semester

Course Objectives

To develop a clear understanding of Islam as the true Deen, its ideological foundations, and its distinction from Jahiliyyah and contemporary intellectual trends.

Course Contents

Monthly Schedule

Topic	Duration
Deen-e-Haq (The True Deen)	June 2026
Islam and Islamic Ideology	July 2026
Islam, Jahiliyyah and Modernity	August 2026
Modernism & Postmodernism	August 2026
Concluding Sessions & Activities	End of August 2026

Course Objectives

To strengthen participants' understanding of Islamic thought, the concept of Iqamat-e-Deen, the role of Jamaat-e-Islami, and responses to contemporary objections regarding Islamic movements.

Course Contents

Topic	Duration
Islamic Thought (Fikr-e-Islami)	September 2026
Establishment of Deen (Iqamat-e-Deen)	September – October 2026
Jamaat-e-Islami: Mission and Methodology	October 2026
Objections to Iqamat-e-Deen	November 2026
Concluding Sessions & Activities	End of November 2026

Methodology

- Guided Reading
- Interactive Discussions
- Group Activities
- Presentations
- Reflection Notes
- Assignments and Assessments
- Question & Answer Sessions
- Experts Session

Expected Outcome

- By the end of the program, participants will:
- Develop a clear Islamic worldview.
- Understand the ideological foundations of Islam.
- Recognize contemporary intellectual challenges.
- Gain clarity regarding Iqamat-e-Deen and the role of Jamaat.
- Strengthen commitment towards Dawah and organizational responsibilities.

Assignments from the Book *Deen-e-Haq (The Right System of Life)*

1. What is Al-Islam and Ad-Deen?

2. What is the necessity of a system of life, and what is the claim of the Qur'an?

3. Can man himself devise / invent a complete system of life?

4. What are the human-made systems, and what have been their outcomes?

5. What is the true nature of Deen as an ideal system of life?

6. What is the only ray of hope, and what arguments does the Qur'an present in its support?

Responses to the Assignments: by HRD Members.

Assalamu Alaikum wa Rahmatullahi wa Barakatuhu,

by Br. Irfan Khan

Group : HRD Abu Hurairah(RA)

Question : 1, What is Al-Islam and Ad-Deen?

The word **Deen** refers to a complete system or way of life, which in English is called a **Way of Life**.

Ad-Deen means **the one and only true way of life**.

Similarly, **Islam** means **submission**.

And **Al-Islam** means **complete submission to Allah**, giving preference to Allah's will over one's own desires.

Islam is a complete way of life. Every aspect of life is a part of the worship of Allah.

There are three major components of a society:

1. Political
2. Economic
3. Social

Islam is the only religion that provides complete guidance for all of these aspects.

The only religion accepted by Allah is Islam. Allah Himself bears witness to this in the Qur'an:

إِنَّ الدِّينَ عِندَ اللَّهِ الْإِسْلَامُ

(Surah Aal-e-Imran 3:19)

"Indeed, the religion in the sight of Allah is Islam."

This religion is complete, and Allah has chosen and approved it for humanity. Allah says in the Qur'an:

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا

(Surah Al-Ma'idah 5:3)

"Today I have perfected your religion for you, completed My favor upon you, and have chosen Islam as your religion."

We should accept this religion and live our entire lives according to it.

That is why Allah says:

إِنِ الْحُكْمُ إِلَّا لِلَّهِ
(Surah Yusuf 12:40)

"The authority to judge and legislate belongs to Allah alone."

If we do not obey Allah's commands and do not live according to Islam, our worldly life will become difficult, and in the Hereafter we will be among the losers.

Allah says:

وَمَن يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَن يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ
(Surah Aal-e-Imran 3:85)

"Whoever seeks a religion other than Islam, it will never be accepted from him, and in the Hereafter he will be among the losers."

Allah, the Most Great, has spoken the truth.

And the end of our prayer is: All praise belongs to Allah, the Lord of all the worlds.

Br. Asif Ishaq

Group : HRD Abu Hurairah(RA)

Question:

What is the necessity of a system of life, and what is the claim of the Qur'an?

Answer:

A system of life is an absolute necessity because human life is a single, indivisible unit that cannot be separated into isolated compartments.

Think about a river does not choose where it wants to flow, a tree does not choose how it grows, and animals just follow their raw instincts. But as humans, we are totally different. We have free will, which means we constantly must make tough choices about everything, from how we run our families and businesses to how we govern countries. Nature gives us the questions, but it does not give us a clear blueprint or a civilized manual on how to solve them. On top of that, human life is not split into neat little boxes, our morals, politics, and daily choices are all messy and completely warped together. We desperately need one big, master system to keep our lives from turning into total chaos. This is exactly where the Quran steps in with its ultimate claim. it argues that Islam is not just some old, regional religion started 1450 years ago but is the one and only true system designed by God for all of humanity, for all of time. The Quran basically says that the only way for

humans to find peace and get things right is to drop our stubborn independence and follow the universal roadmap God sent down through His prophets.

Quran's Claim:

"Undoubtedly the only (valid or acceptable) system of life by Allah is Islam."

Br. Faisal Gulam Karel

Group : HRD Abu Hurairah(RA)

What are human made systems and their outcomes

Human made systems are derived as below ,

Human desires

- motivate human action,
- but naturally seek immediate pleasure,
- are influenced by selfish interests,
- often lead people away from truth.

Human intellect

- Reason only works with the information it receives.
- If information is incomplete, conclusions will also be incomplete.
- Human reason is influenced by emotions, bias, and personal interests.
- Different people reach different conclusions.

Science

Science cannot answer questions like:

- Why do we exist?
- What is morally right?
- What is life's ultimate purpose?

History

- history records only the past,
- different people interpret it differently,

- it cannot provide timeless moral guidance for every generation.

Human beings cannot create a complete and perfect Deen.

Only Allah, possessing complete knowledge, can reveal such guidance.

Hopeless results

There are 2 situations

if God does not exist...

Atheism.

Human beings seek meaning and purpose.

If there is no God, then there is no ultimate guide or objective purpose.

Therefore, life becomes fundamentally hopeless.

Ex . Traveler

Who does not know where he is going,

has no map,

has no guide.

such a traveler would experience complete despair.

2. If God exists but does not guide humanity...

God exists,but does not reveal guidance.

This would also be inconsistent.

God provides food and sustenance for all living creatures.

Surely He would also provide guidance, which humans need even more than physical sustenance.

Therefore, if God exists and is wise and merciful, He would not leave humanity without guidance.

Takeaway points

1. **Humans need guidance for life.**

2. **Human abilities alone cannot produce perfect guidance.**
3. **If there is no God, ultimate guidance is impossible.**
4. **If God exists but gives no guidance, that would contradict His wisdom and mercy.**
5. **Therefore, God must have revealed guidance.**
6. **Quran is that revealed guidance.**

Br Muhammed Asim

Group : HRD Abu Hurairah(RA)

Ture nature of Ad-Deen as ideal system of life

The true nature of Ad-Deen as an ideal system of life should have below qualities:

#1 It should have eternal and universal principles which could guide human beings under all circumstances to determine a right direction to his thought action efforts and advancement. It can save humans from wasting their time and energy experimenting with ideas which are destined to fail

#2 It can guide for an aim in human life (free from personal desire) by its very nature should be the aim and objective of humanity and for which man has been created. The aim should be in complete harmony with each individual, each group and as a whole all human beings, in all periods of time and places without any resistance and conflict.

#3 It should have comprehensive and powerful ethical principles which are in harmony with human nature and natural characteristics and which may be applicable on all possible theoretical and practical conditions of life. Principles based on which humans can build up their morals and solve all problems faced by them at each stage of life in that light so that they do not expose themselves to the dangers of changing principles of conduct and behavior in accordance with the changing circumstances and problems (lest they become more characterless and opportunist).

#4 It should also provide comprehensive and adaptable principles of social life which have been developed and framed keeping in mind human nature's demands and which are free from going to extremes and imbalance. Principles in which the common interests of all human beings are taken care of by adopting them; it should be possible to construct and promote all aspects of human life and push it on the road to progress. Along with that, it requires him to be kept in the right direction in his personal behavior, social trends and in individual and social struggle and efforts. He needs protection from side-tracking by clear limits and boundaries which should serve the task of

landmarks and milestones which could warn him at every nook and corner and turning point and Cross Road and at dangerous stage that this is his right way and that is a dangerous road.

#5 It can provide practical regulations which are eternal and universal by their very nature and are practicable and could keep human life attached with the fact of life, destiny of life, aim of life and ethical and social limits which have been determined and pre pointed by Ad-Deen the ideal system of life.

Question 06:

Br *Ehtesham Siddiqui*

Group : HRD - Abdullah Ibn Mas'ud (RA)

Answer:

The only path of hope is the path of Allah alone. Allah not only created mankind but also showed them how to live their lives.

Allah has guided all of His creation. In the Qur'an, Allah says in **Surah Taha (20:50):**

قَالَ رَبُّنَا الَّذِي أَعْطَىٰ كُلَّ شَيْءٍ خَلْقَهُ ثُمَّ هَدَىٰ

Translation: "He (Moses) said, 'Our Lord is He who gave everything its form and then guided it.'"

Now it is our choice whether to follow that one true path or continue wandering in darkness.

The Qur'an presents evidence for this at various places:

1. Surah Aal-e-Imran (3:83)

أَفَغَيْرَ دِينِ اللَّهِ يَبْغُونَ وَلَهُ أَسْلَمَ مَن فِي السَّمَاوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا وَإِلَيْهِ يُرْجَعُونَ

Translation: "Do they seek a religion other than Allah's, while to Him submits whoever is in the heavens and the earth, willingly or unwillingly, and to Him they will all be returned?"

In this verse, Allah clearly tells us that the entire universe is in submission to Him and worships Him, and that all of us will ultimately return to Him. If our birth is not in our control, and our death is not in our control, then how can we claim the right to live our lives entirely according to our own desires?

2. Surah Al-A'raf (7:54)

إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ ۖ يُغْشِي اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا

Translation: "Indeed, your Lord is Allah, who created the heavens and the earth in six days, then established Himself above the Throne. He causes the night to cover the day, pursuing it rapidly."

Here, Allah points to the creation of the universe as evidence that He alone is the Creator, and therefore His command alone has authority. He alone has the right to govern His creation. Human beings cannot

successfully establish their own system according to their own wishes because they are not the creators of this universe.

3. Surah Al-Baqarah (2:255)

اللَّهُ لَا إِلَٰهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ۚ لَا تَأْخُذُهُ سِنَةٌ وَلَا نَوْمٌ ۚ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ

Translation: "Allah—there is no deity except Him, the Ever-Living, the Sustainer of all. Neither drowsiness overtakes Him nor sleep. He knows what is before them and what is behind them."

These verses make it clear that Allah alone is the All-Knowing. He has complete knowledge of everything that is visible and hidden from mankind. Whatever knowledge we possess in this world has been granted to us by Allah. It is only through His grace that we are able to acquire knowledge. Therefore, the One who knows everything is the One who alone deserves to be our Guide and our Sovereign.

4. Surah Al-Ma'idah (5:45)

وَمَن لَّمْ يَحْكُم بِمَا أَنزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ

Translation: "Whoever does not judge according to what Allah has revealed—it is they who are the wrongdoers."

Finally, Allah makes it clear that if, despite all of these proofs, a person still refuses to obey Him and does not follow His commands, that person is committing injustice against himself. The fate of the wrongdoers in the Hereafter is severe and painful.

Conclusion

From all of this, we understand that we must submit ourselves to Allah and live the life He has given us according to the guidance He has provided. Our lives and our wealth are trusts from Allah, and we should dedicate them in His path.

Every decision in our lives—including marriage, business, family relationships, friendships, and even enmity—should remain within the limits set by Allah.

Not only that, but our families, society, education, institutions, and the entire system of governance should also be established according to Allah's guidance.

In one sentence, we should dedicate our lives to the establishment of Allah's religion (*Iqamat ad-Deen*), doing so sincerely for His pleasure alone.

May Allah reward you with goodness (JazakAllahu Khayran).

Deen e Haq (The Right System of life) Summary:

By Br. **Fahim Shareef** (Group Mentor HRD IMA Kuwait)

Group: HRD Abu Hurairah (RA)

دینِ حق(Deen-e-Haq)

Deen-e-Haq is a concise Islamic booklet that explains the Qur'anic concept of Deen (Religion/Way of Life) and argues that Islam is the complete and final guidance from Allah for all aspects of human existence. The book systematically builds its argument from the meaning of Deen to the practical implications of living according to Islam.

1. The Meaning of "Deen"

The booklet begins by explaining that the Arabic word Deen cannot be adequately translated as the English word "religion."

According to the author, religion in modern usage usually refers to:

- **Personal beliefs**
- **Rituals and worship**
- **Spiritual life separated from worldly affairs**

The Qur'anic concept of Deen is much broader. It includes:

- **Belief**
- **Worship**
- **Morality**
- **Law**
- **Justice**
- **Social order**
- **Economics**
- **Politics**
- **Individual and collective responsibilities**

Therefore, Islam is presented not merely as a religion but as a complete way of life.

2. The Meaning of Islam

Islam literally means:

- **Submission**
- **Surrender**
- **Obedience to Allah**

A Muslim is someone who willingly accepts Allah's authority over every aspect of life.

The booklet stresses that Islam is not simply:

- **Performing prayers**
- **Fasting**
- **Pilgrimage**

Rather, these acts are part of a much larger commitment to live according to Allah's guidance.

3. Why Human Beings Need Divine Guidance

The author argues that although humans possess intelligence, they are limited in:

- **Knowledge**
- **Experience**
- **Judgment**
- **Foresight**

Because of these limitations:

- **People disagree about morality.**
- **Human societies constantly change their laws.**
- **Human philosophies contradict one another.**

Therefore, mankind requires guidance from the Creator, Who alone possesses complete knowledge.

The Qur'an is presented as that perfect guidance.

4. The Role of Prophets

Allah did not leave humanity without guidance.

Throughout history He sent prophets to every nation.

The booklet explains that prophets were teachers and guides whose purpose was to:

- **Teach mankind about Allah**
- **Explain right and wrong**
- **Establish justice**
- **Show people the correct way of life**

The core message of every prophet was identical:

- **Worship Allah alone.**
- **Obey His guidance.**

5. Unity of the Message

The author emphasizes that all prophets—from Adam to Muhammad—brought the same essential Deen.

Although legal details varied according to different communities, the fundamental beliefs remained unchanged:

- **Belief in one God**
- **Obedience to Him**
- **Moral conduct**
- **Accountability after death**

Islam is therefore described as the completion of the same message preached by all earlier prophets.

6. Islam as a Complete System

One of the booklet's central themes is that Islam governs every sphere of life.

It rejects the modern idea that religion should remain confined to:

- **Mosques**
- **Worship**

- **Personal spirituality**

Instead, Islam provides guidance regarding:

- **Family life**
- **Business**
- **Government**
- **Justice**
- **Education**
- **Ethics**
- **Society**
- **International relations**

The author argues that separating religion from public life contradicts the Qur'anic understanding of Deen.

7. Weakness of Human-Made Systems

The booklet compares divine guidance with ideologies created by people.

Human systems:

- **Frequently change**
- **Reflect personal interests**
- **Are influenced by limited knowledge**
- **Often create injustice**

Examples include political and economic theories that have repeatedly changed over history.

In contrast:

- **Allah's knowledge is perfect.**
- **His guidance is free from error.**
- **Divine law remains beneficial for every generation.**

8. Sovereignty Belongs Only to Allah

A major principle discussed is that ultimate authority belongs only to Allah.

Since Allah created mankind:

- **Only He has the right to determine:**
  - **Right and wrong**
  - **Lawful and unlawful**
  - **Justice and injustice**

True faith therefore requires accepting Allah as the highest authority in every area of life.

9. Human Purpose

The author explains that life has a clear purpose.

Humans were not created randomly.

Life is:

- **A test**
- **An opportunity to obey Allah**
- **Preparation for the Hereafter**

Every decision a person makes contributes to success or failure before Allah.

10. Accountability

The booklet strongly emphasizes belief in:

- **Resurrection**
- **Judgment Day**
- **Reward**
- **Punishment**

Every person will answer for:

- **Beliefs**
- **Actions**

- **Intentions**
- **Treatment of others**

This accountability gives objective meaning to morality and justice.

11. Practical Meaning of Islam

The author argues that Islam should be visible not only in worship but also in everyday conduct.

A Muslim should demonstrate Islam through:

- **Honesty**
- **Justice**
- **Compassion**
- **Trustworthiness**
- **Fair business dealings**
- **Respect for others**
- **Obedience to Allah in private and public life**

Thus, Islam is portrayed as a complete ethical and social system rather than merely a set of rituals.

12. Final Call

The concluding pages encourage readers to:

- **Study the Qur'an sincerely.**
- **Understand Islam without cultural distortions.**
- **Follow the example of Prophet Muhammad ﷺ.**
- **Implement Islam as a complete way of life.**
- **Seek success in both this world and the Hereafter.**

The booklet ends by reaffirming that "Deen-e-Haq"—the True Way of Life—is the guidance revealed by Allah for the benefit of all humanity.

Central Themes

The entire booklet revolves around a few interconnected ideas:

- **Deen is a complete system of life, not merely a personal religion.**
- **Islam means total submission to Allah.**
- **Human beings require divine guidance because human knowledge is limited.**
- **All prophets preached the same essential message.**
- **The Qur'an and the Sunnah provide the final and complete guidance.**
- **Allah alone possesses the authority to legislate.**
- **Human life is a test leading to accountability in the Hereafter.**
- **Lasting peace, justice, and prosperity come through living according to Allah's guidance.**

Overall, the booklet is an introductory exposition of the Qur'anic concept of Islam as a comprehensive way of life. Its style is educational and persuasive, inviting readers to understand Islam beyond rituals and to view it as a complete framework for individual, social, moral, and spiritual living.

Closing Remarks – Road Map

As we bring this special edition to its conclusion, we humbly raise our hands in supplication before Allah (Subhanahu wa Ta'ala) and pray that He graciously accepts this humble effort.

اللَّهُمَّ تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ، وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ

"Our Lord, accept this from us. Indeed, You are the All-Hearing, the All-Knowing. And accept our repentance. Indeed, You are the Accepting of Repentance, the Most Merciful."

May Allah make every article, contribution, discussion, and sincere effort presented in this publication a means of earning His pleasure. May He reward abundantly all those who participated in planning, writing, editing, reviewing, designing, and publishing this magazine. May He bless them with sincerity of intention (*Ikhlas*), beneficial knowledge, wisdom, intellectual insight, steadfastness, increased abilities, and the honor of serving His Deen with excellence.

We sincerely hope that this special edition will contribute to your intellectual growth, strengthen your understanding of Islam, and encourage deeper reflection upon the guidance of the Qur'an and the Sunnah. If these pages inspire even one reader to increase in knowledge, improve in character,

or become more committed to living according to Allah's guidance, then we consider this effort a great blessing from Allah.

In sha' Allah, future editions will continue to address important topics related to faith, character, society, and contemporary challenges. We warmly welcome your valuable feedback, constructive suggestions, scholarly articles, and active participation. It is through sincere consultation, cooperation, and collective effort that this journey becomes stronger, more beneficial, and more impactful for the Ummah.

We pray that Allah Almighty grants us knowledge that is beneficial, hearts that are humble, deeds that are accepted, and intentions that remain sincere for His sake alone.

رَبِّ زِدْنِي عِلْمًا

"My Lord, increase me in knowledge."
(Qur'an 20:114)

May Allah illuminate our hearts with the correct understanding of His religion, enable us to practice Islam in every aspect of our lives, and grant us the honor of contributing to the establishment, propagation, and preservation of His Deen with wisdom, patience, and sincerity.

Finally, we remind ourselves of the noble responsibility entrusted to every believer:

وَمَا عَلَيْنَا إِلَّا الْبَلَاغُ الْمُبِينُ

"Our duty is only to convey the message clearly."
(See Qur'an 36:17 and similar wording in other verses.)

May Allah accept this humble effort, forgive our shortcomings, and make it a source of ongoing reward (*Sadaqah Jariyah*) for everyone who contributed to it or benefits from it.

وَآخِرُ دَعْوَانَا أَنِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

"And the last of our call is: All praise is due to Allah, the Lord of all the worlds."

وَالسَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

Peace, mercy, and blessings of Allah be upon you.

Syed Aijaz Ahmad